

CADEMY.  
Associate Principals.  
Teacher in the  
languages.  
Principal of the  
town—Principal in the  
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national expense.

of the Trustees.  
ROYAL WASHBURN.

THE GOSPELS.  
for sale by CROCKER &  
Street.—*Practical Har-  
monies* arranged according to  
the words of the Authorized  
Notes. By Joseph Mau-  
Jan. 1.

YTS' REST.  
We just published their 2d  
Rest, the first edition hav-  
ing after it was issued.

versity, No. 14, 1828.  
that you have published a  
Saint's Rest. Of the value  
to speak. It has few  
ordinary copies are most  
work. Yours truly,

F. WAYLAND, Jr.

publishers from a distinguished  
and am delighted with the  
heads, and sub-heads, and  
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wholly avoided by the  
most clear and plain. By  
minor heads in italics, a great  
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buy but one book beside the  
can buy this." Jan. 1.

S'S JOURNAL,  
with a Portrait of the Author,  
and containing an Intro-  
Wm. Ellis, from the first Lon-  
of this work is well estab-  
recommendation to the public—  
two editions in London, and is  
leading Review.

P. HAVEN, Bookseller, in the  
Nassau street, New York, and  
EDWARDS, No. 59 Wash-  
GRAY CO. Jan. 1.

AFRICAN VALLEY.

do for the Heathen. Together  
in the Wood; Mrs. Judson's  
Death of Little Roger, the  
I can do without it, with a Fron-  
man Pugdus. Just published and  
132, Washington-street.

containing rich treasures for  
Jan. 1.

IV. DR. DODDRIDGE,  
URCE & WILLIAMS—Market  
Life, Character, and Writings,  
D. D. By Job

Dodridge's Birth, Education, early  
his entrance on the Minster, and  
—His entrance into a work of a  
at Nonnatus—His discharge of  
pton—His Method of Education,  
ture His Learning, Genius, and  
Character—His uncommon Dilig-  
tion in the Despatch of Business  
and to promote the seal of other  
his own Congregation and Family—  
and friendly behaviour to per-  
sons and Persuasions—His Benevolence,  
Spirit, and Liberality—His Ho-  
Divine Assistance—His Justice,  
under Actions—and upon  
was well exercised and supported—  
our God, and his Devotion, as the ex-  
sider Virtue—His last Sickness and  
Dec. 25.

AT AUCTION PRICES.

At the New England Public Sale  
on Street, has constantly on hand  
a general assortment of every choice  
the various departments of Literature.

Collett's Great Dictionary of the  
with about 150 splendid engravings  
vols. octavo; Waits and Select  
quarto, octavo, school, and  
complete Works. In vols. octavo;

History, 2 vols. octavo illustrated  
Egyptian antiquities; Josephus con-  
parts, recently bound in Russia, with  
Horn's "Introduction to the Critical  
Holy Scriptures," 4 v. octavo;

containing 300 outlines or skeletons of  
Newton and Walker's Dictionary; New-  
lish, do.; Boyer's French and Eng-  
ish in great variety; Gilpin's fine Let-  
ters; Wafers, Quills, etc. etc. The  
which will be sold at private sale at the

make have sales of Books, Stationery,  
things in a week. If Dec. 11.

LE BRADFORD,

Experience of Religion. "Be ye  
published by N. S. SIMPKINS,  
street.

signed chiefly for young Persons who  
childhood.

Dec. 25.

ZG SEABURY,

his friends and the public, that he  
Washington Street, where he will

BOOTS AND SHOES, by the pair or  
market price. " See next page.

3. They call themselves Jews, Jehudi—and not

# BOSTON RECORDER

## And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS. . . . NO. 22, CONGRESS-STREET, BOSTON, MASS. . . . W. A. PARKER, Printer.

NO. 3....VOL. XIV.

### RELIGIOUS MISCELLANY.

For the Boston Recorder.

#### ANCIENT ISRAEL.

Any new information concerning these people, must be interesting. The following has been copied, in various of our public prints, from a German

paper. "After having seen, for some years past, merchants from Tilsit, Persia, and Armenia, among the visitors at our fair; we have had, for the first time two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Tibet and Cashmere, by the Jewish families, who form a third part of the population. In Bucharia, (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity; and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths, of such colours as they most esteemed in the east." This account has been copied, and commented upon, as probably bringing to light the ten tribes of Israel, long lost. Let its evidence be fairly weighed. It is this—"There are in Bucharia a people called Jews, to the amount of one third of the inhabitants. These people have been there ever since the captivity to Babylon. They manufacture shawls of the finest wool of the goats of Tibet and Cashmere. They seem as industrious in this, as the Jews in London in their money concerns! This is the evidence." The following considerations are submitted.

1. These people there are called Jews. Doubtless then, they call themselves thus. But the Jews and the ten tribes of Israel are two distinct nations. And their names, in the prophets, are given as distinct, and to be kept distinct, till the two tribes shall become one, in the prophet's hand; Ezek. 37, 16–22. They were hostile to each other. Hence it is not to be admitted that they would interchange their names. The descendants of Ephraim would no sooner call themselves Jews, than the Jews would call themselves the children of Ephraim. Their union and mutual friendship are noted in the prophets as events still future; and which are never to take place, till near the introduction of the Millennium.

2. Nothing appears to distinguish these Jews of Bucharia from the other Jews in all the regions of the east. Jews have abounded in regions there, from soon after the Babylonian captivity. We find in the Book of Esther, that, in the days of Ahasuerus, the Jews dwelt in his 127 provinces, even to India. In so short a time, after that captivity, the Jews became so numerous in all those regions, that the fear of them fell upon the Persian empire, when they were permitted to stand upon their own defence, in the case of Haman. And they slew in the capital 500 men. And in the other 127 provinces, 75,000 men.

Is it then strange, that the Jews should, in the succeeding 2,500 years, extend into regions beyond, and even to Bucharia, north of India? So far from this, it would be next to a miracle, if they had not done it. The Jews are actually found in most, or all, the regions of the east, and north; who call themselves Jews, and are known as such. Why then should the Jews of Bucharia be selected from all the many thousands of the Jews in the east, and north, as being the long lost ten tribes.

3. The ten tribes, when divinely expelled from Palestine, 134 years before the Babylonian captivity, were lodged, by their conquerors in Halah, and Nabor, by the river Gozen, in Media; 2 Kings 17. One, remarking upon the information from the German paper, says, "In the Apocrypha, (2 Esdras, 13,) it is said, the ten tribes were carried beyond the river, and so they were brought into another land; when they took counsel together that they would leave the multitude of the heathen, (where they were first lodged) and go forth into a further country, where never mankind dwelt. And they went through the country a great journey even of a year and a half." This the remark thinks must probably be to Bucharia, where two thirds of the inhabitants are red Jews: (i.e. according to him, Israelites, in distinction from the Jews!) But Bucharia is by no means a year and a half's journey from Media! nor half that distance! And was that old Scythian region "a land where no man dwelt," at that period? This is incredible. More will appear relative to this in re-marking upon another modern piece of literature.

The London Jews Society, for May 1824, furnish an extract of a letter from Thomas Jarratt, Esq., at Madras, East Indies, giving account of Mr. Sargon's mission in the east, in search of the ten tribes. Mr. Sargon gives the following account of a people discovered by him in Hindooostan.

1. These people, in dress and manners, resemble the natives, (of that region.)

2. They have some Hebrew names, with local terminations.

3. Some of them read Hebrew. And they have a faint tradition of their original exodus from Egypt.

4. Their common language is Hindoo.

5. They keep idols, and worship them; and use idolatrous ceremonies intermixed with Hebrew.

6. They circumcise their children.

7. They observe the Kippoor, or great expiation day of the Hebrews.

8. They call themselves *Gorash Jehudi*; or white Jews; and the black Jews, *Callash Jehudi*.

9. They speak of the Arabic Jews as their brethren; but do not acknowledge European Jews as such, because they are of fairer complexion than themselves.

10. They say a Jewish prayer, "Hear, O Israel; the Lord thy God is one Lord." (Deut. 6: 4.)

11. They have no priest, Levite, or nasi, among them; though they have elders and a chief in every community.

12. They expect the Messiah; and that when he comes, he will go to Jerusalem; whether they shall return to be dispersed no more."

For these reasons Mr. Jarratt seemed inclined to view this people as the *ten tribes*. Remarks:

1. Should this people prove to be of the ten tribes, they may have descended from a small part of the ten tribes which were left behind, when (according to the tradition) "nine tenths" of Israel journeyed to a land far distant from their first settle-  
ment in Media.

2. These people are found in a region contiguous to both white and black Jews; and seem to have no essential distinction from them. The circumstantial difference, of their complexion being between the white and the black Jews, may be accounted for at least as easily, as we can account for the different complexions of the white and black Jews; or for the different complexions of nations of men, when all sprang from Noah. And Jews are as likely to be of the colour of this people, as are the *ten tribes*.

3. They call themselves Jews, Jehudi—and not

THURSDAY, JANUARY 15, 1829.

TERMS. {

For a single copy, \$3 a year—or \$2.50 in advance.  
To Agents or Companies, 6 copies for \$12.50 in advance.

Israel, nor by any name of the ten tribes. What right have we then, to say, they are not of the tribe of Judah? The ten tribes, after all the emanations between them and the Jews, would not likely thus to dominate themselves; as has been noted. The Arabian Jews they claim as their brethren. Grant them this claim; and they must be descendants of Judah.

4. The two branches of that ancient people were to be kept distinct; and were to long lost from each other. The Jews are represented as saying, (*when they shall be united.*) "These, where had they been?" The ten tribes have in fact long been lost from the memory of the Jews. And the prophecies represent them as differently disposed of—the one dispersed through the nations, and known and detested as Jews; the other, *out-east*—lost from among men, as has in fact been the case for millenaries. Thus we read, Isa. 11, 12; "He shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This is one of a number of texts, in which this distinction is recognized. Had not Providence fulfilled this very recognition; it might (with better grace) have been said, it is only an accidental difference of expression for the same thing. But for more than 2000 years it has been a fact, that the Jews have literally been dispersed, and known as Jews through the nations; and the ten tribes have been lost from the knowledge of the world as Israel. And this distinction was clearly predicted, and declared. In 2 Kings 17, the dispersion of the ten tribes, and the cause of it, are given. And, upon stating their idolatry, we read, v. 18, "Wherefore God was very angry with Israel; and removed them out of his sight." V. 20, "The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight." V. 23, "until the Lord removed Israel out of his sight."

This could mean nothing less, than that God would cast them out of the sight of the religious world!

In Amos 8: 11, 12, it was denounced upon the idolatrous ten tribes, that God would send upon them a famine,—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro, to seek the word of the Lord, and shall not find it." There they should wander north east, and from sea to sea, from one extremity to another, in a famine of the word of God, running to and fro, to seek the word of the Lord, and shall not find it."

Such representations clearly indicate that God would provide some large distant place of retreat, and of safe keeping, for his outcast ten tribes, during their long outcast state. But this must have been very different from leading them into the heart of the populous Hindooostan, in the region of the descendants of Judah, and well acquainted with the No, some other region of the world, than Hindooostan, must probably contain this long lost people. All that is said upon the subject, seems to direct our eyes to some region away from a contiguity with the dispersed Jews, whom we would inquire for them.

(To be concluded.)

For the Boston Recorder.

#### PEA FOR THE WEST.

REVELS IN AMERICA AND ENGLAND.

To the Editors of the New York Observer.

West Springfield, December 27, 1828.

GENTLEMEN.—The following letter from the Rev. Doctor Griffin, was in reply to one which I addressed to him, requesting in behalf of some of our English brethren, his opinion on the question, *Wherefore is it that "Revivals of Religion" exist in the United States, and not in England?*

Though the letter was written without any intention of its being published in this country, my conviction, as well as that of every other person who had read it, that it fitted to be extensively used, was so strong, that I ventured to apply to the venerable writer for permission to publish it, *in so slight a gilding* to the public; and I herewith transmit you a copy of it for insertion in your paper, not doubtless that your readers will regard it as a most luminous exposition of a highly interesting subject—such an exposition as the distinguished name of the writer would lead them to expect.

Yours truly,

W. B. SPRAGUE.

Williams College, Nov. 14, 1828.

REVEREND AND DEAR SIR.—Your favor of August 16th, would not have lain so long unanswered, but for a series of most pressing calls. Your friends inquire whether the difference between England and America in regard to the mode of the Spirit's operations, can be referred to a difference of national character, or can in any way be accounted for. If by national character is meant every thing by which one nation differs from others in their views, feelings, and manners, the fact must be ascribed to national character, except so far as it is to be referred to inscrutable sovereignty. Doubtless the Spirit acts so much in a line with nature, that national character has vast influence; and to show all the reasons of the difference would be to show all the circumstances which contribute to render one nation unlike another. But this would be impossible as to explain all the causes of the wind's blowing in such a direction and shifting about continually. In both cases general reasons can be assigned, but innumerable details escape our research. We must doubtless ascribe the difference in part to sovereignty, more or less inscrutable,—partly perhaps to the method of God's covenant mercy,—and so far as means are concerned, to the manner in which they are shaped by the circumstances which influence or constitute national character. Without pretending to exhaust the subject, I will offer the following reasons for the blessings which have visited our country, leaving it to our brethren and their friends to decide, whether that vast wilderness "shall bud and blossom as the rose and become as the garden of God." Many of that population have gone with large families and with but few earthly goods. They are now where village libraries do not exist, and where are but few books and means of any kind for intellectual and religious instruction. Most of our missionaries, if stationed, are in the centre of large counties, and but seldom can visit its distant towns. If our travelling missionaries pass that way, they can carry but a day or a week or two; the atmosphere is their only medium of communication: their instructions must be remembered or they are lost; for the words of their affectionate gospel eloquence are no longer heard. But if they have a hundred religious tracts to leave as a sort of circulating library in each neighborhood and town, their preaching is followed up, and its impressions are continued and deepened. Around the fireside of the rude and retired dwelling, these tracts are perused, and re-perused; and their plain and solemn and pungent truths are pondered upon. So great is the scarcity of religious books, and so novel is the character of these little heralds of salvation, that they are seized and read with avidity.

5. They keep idols, and worship them; and use idolatrous ceremonies intermixed with Hebrew.

6. They circumcise their children.

7. They observe the Kippoor, or great expiation day of the Hebrews.

8. They call themselves *Gorash Jehudi*; or white Jews; and the black Jews, *Callash Jehudi*.

## RELIGIOUS INTELLIGENCE.

## MORAVIAN MISSIONS.

The journals and letters of the simple-hearted, laborious, patient and devoted Moravians, are always read with interest by spiritual Christians. The following extracts are made from the Miss. Intelligence just received.

## BARBADOES.

From Brother S. Brunner, dated at Sharon, Jan. 21, 1828.

The progress of the mission in this island, though not as rapid in some other of our West India stations, is, we trust, steady and certainly affords us much ground for encouragement. In the course of last year there have been baptised at Sharon, 65 adults and 34 children. Ten persons have been received into the congregation, and four readmitted. Seven adults and nine children have departed this life. Four persons have been excluded. At the close of the year the congregation consisted of 226 adults, among whom are 104 communicants, and 57 baptised children, under 12 years of age. If to these are added 123 candidates for baptism or reception, and 175 new people, &c., the total of negroes under our care will be 581. A Mount Tabor, during the same period, have been baptised, seven adults and six children. Received into the congregation 12 persons. One adult and four children have departed this life. At the close of the year the numbers were, 28 baptised adults and four children, 34 candidates for baptism, and 49 new people. Total, 106 persons.

**MARCH 18TH.—**The testaments, spelling-books, and cards, are most important and valuable present to our Sunday-schools, for which we beg to return our most grateful acknowledgments to the kind donors, the committee of the Sunday-school Society.

You will see by the annexed accounts, that the expenses incurred in the maintenance of our schools during the year past have been 55, 17s. currency. We are now engaged in building a small addition to our missionary premises, which will answer the double purpose of an occasional guest-room and a school-house. We hope that his generous gift will be considerably aided by this arrangement.

"On our last prayer-day, the 9th instant, 16 adults were baptised at Sharon, three received into the congregation, and 21 admitted candidates for baptism. At Mount Tabor, two adults were baptised, two received into the congregation. Of all that may abide the property of that Saviour, who has purchased their souls with His precious blood! Our missionary family at present are well in health. Remember us in your prayers."

From Brother W. C. Gent, dated at Paramaribo, Jan. 31, 1828.

During the year past, our Lord and Saviour has given us manifold proofs of His grace and mercy. New doors have also been opened for the entrance of the gospel into many plantations in this colony, fifteen of which are regularly visited by us. The instruction we give to the negroes is chiefly by conversation. To give you an idea of these visits, I will mention, that we first wait for an invitation from the proprietor or attorney, who may express a wish that we would instruct their negroes in the word of God. If it is practicable for us to attend to their request, one or two days are appointed on the estate, on which we may meet the negroes. As all travelling is here performed by water, a tent-boat (covered boat) is employed, with six negroes as rowers, besides the helms-man, to bring the missionary from one estate to the other. To visit the fifteen plantations under our care, employs a missionary for three weeks, as the estates are situated on different rivers and creeks, and at a considerable distance from each other. The Brethren Voigt and Berhmer make these voyages alternately, and leave Paramaribo for that purpose once a month. This, indeed, is but a small beginning, but it seems the dawn of a brighter day. We seem to be in the part of the plantation, an increased estimation, that to enlighten their ignorant slaves by Christian instruction, is not only dangerous, but beneficial. Their external condition remains the same, though they are better treated than formerly. The most lamentable part of their condition is this, that they are blind, having buried in ignorance and wickedness. Should not every christian rejoice, that the word of God is made known to them for their conversion, leading them from the service of sin and Satan to Jesus the Saviour of all men, whereby they are made happy in life, suffering, and in death itself. We have 117 baptised negroes in the above-mentioned plantations. Here in this city, many persons have been added to the negro congregation; in 1827, 184 adults and 57 children were baptised, and our congregation numbers 1472 baptised persons, among whom 888 are communicants. To these may be added, 424 new people and candidates for baptism:—In all, 2043 negroes under our care. The preaching of the gospel in our mission church is attended by a great number of persons of all colours, and is made by the spirit of God life and power unto many hearts. We, who are weak instruments in the hand of the Lord, have been enabled to carry on our work uninterruptedly and in health. The schools with our negro children have been held with success, and many have been taught to read the scriptures in their own language.

We are at present diligently employed in building our new church, and hope to finish it in a few weeks. It stands upon the site of the old one, but will be much larger, being 92 feet long and 60 broad. You will ask where the service is meanwhile performed? My answer is, in the old church. This is surrounded by the new building, at a distance of 15 feet on each side from the walls. The roof of the old one being taken off and the new one covered, we shall lose but little time. We have indeed ventured upon an expensive undertaking, but could not possibly postpone it any longer. The cause of that Lord whom we serve demanded it. We were under the necessity of making room for our increasing congregation, and the old church was failing to decay. I am, of course, much employed in superintending this building, and interrupted in my usual labors. Every day twenty-five negro carpenters are at work: a negro is master, and a mulatto, foreman. I before informed you, that many inhabitants of this city have already voluntarily subscribed 10,000 Dutch guilders, a sum which will cover about half the expense. May the Lord grant that every thing be done successfully, and that His name be thereby glorified more and more in Surinam. Above all, may He grant and preserve to us, who have the task to labour in the promotion of His kingdom of grace on earth, and in the hands and minds, not only of His glory, forgotten and zealously pursued in His work. We call unto all poor souls, "Lo this is your God." Look unto Him who has redeemed you by His death on the cross, and shed His blood for the remission of your sins, and come unto Him. May the Lord and His spirit be with you. Salute all our brethren and sisters with whom we are united in the bonds of christian affection. I remain ever, your faithful brother."

Schools in Jamaica.—In connection with the Baptist Mission on this Island, there is a Lancasterian School in the city of Kingston, which was commenced in 1823; and which between 2 and 300 children are daily taught in reading, writing and arithmetic, and the girls in needlework. The missionaries are very desirous of increasing the number of such schools. The Island of Jamaica is supposed to contain about 60,000 children; but the number immediately accessible for instruction, is only about 20,000, who are the children of poor free people of colour, and of domestic slaves. These with the other thousands named, are with few exceptions indeed, entirely destitute of the advantages of education, are nurtured in misery, and become familiar with every transgression. Mr. Timon, one of the missionaries, is now travelling in the United States, to solicit aid in the erection of school rooms and the establishment of Zion's Adv. Abr.

Baptist Missions in Jamaica.—The Baptist Missionary Society sent out their first missionary, Mr. Rowe, in 1815, who resided at Falmouth, encountering great opposition. The first considerable attention to the gospel was in 1818, after the labors of Mr. Coutart, which God was pleased to reward in a wonderful manner, and great numbers were added to the Church, and a place of worship erected capable of containing between 2 and 3000 persons, which is generally filled.

Other missionaries were afterwards sent into the field, and ten churches have risen up: viz. two in Kingston, containing 3,900 members—Spanish town, 472—Old Harbour, 50—Port Royal, 163—Annotta Bay, 300—Montego Bay, 800—Mount Charles, 131—Falmouth 70—Port Maria. They have 12 places of worship, total of members about 5740.

RELIGIOUS OPINIONS OF THE CHINESE.

A friend has favored us with several numbers of the Malacca Observer and Chinese Chronicle, in which we notice a number of extracts from the New York Observer, and also some original paragraphs relating to the religious opinions of the Chinese. The latter we here insert.

The Emperor's clemency to prisoners seems designed to propitiate Imperial Powers on the principle suggested both by reason and Revelation—"the merciful shall obtain mercy." The idolatry, however, of the Court of Peking is still a lamentable proof of the insufficiency of unassisted reason to lift man's fallen mind up to the *One only*, the living and the true God.

We remember a Scotch Commercial Agent in those parts who used to speak of the "Pure Deists" of the Chinese. If the worship of all the real and fancied powers in nature, winds, clouds, thunder, rivers, hills, sun, moon, stars, stocks,

stones, and genii, including also the worship of the devil, be *pure Deists*, the Chinese are pure Deists.

And so on.

But that the Pagans of China recognize a future state, they do not acknowledge or refer to a SUPREME JUDGE; and when they depart from vice, and exhort to virtue, they do not refer to any thing that could be fairly translated "The Will of God." There is in their moral system a miserable want of sanction: for the opinions to which the Magistrate of Taungkwan appeals, are held partially and very loosely.

It may be remarked in the same connexion, that the present Emperor of China appears to be more hostile to every thing European and American, than even many of his predecessors. He has at different times expelled from his dominions several Catholic missionaries, and quite recently has broken up the European establishment of Imperial Astronomers at Peking.

We do not suppose that this disposition of His Majesty need affect the project contemplated by the American Board, of sending missionaries to the Southern borders of the Empire,—where the Rev. Dr. Morrison is already laboring, without serious embarrassment. It is not so much the contact of strangers, which the government seem to fear, as their admission into the interior of the realm.

N. Y. Obs.

## REVIVALS.

For the Boston Recorder.

## SOUTH HADLEY CANAL.

**Messrs. Editors.—**I feel that no one can be a constant reader of your paper, without being convinced of the truth, that the present is a day of revivals. And so numerous have been the communications on this subject, that serious doubts have existed in the minds of some, whether the evil effects in making them so public, do not overbalance the good which has been realized.

To remove these doubts, is not my present object. Perhaps they are not altogether without foundation. But, if I mistake not, the opinion is quite general, that the effect in making these communications, in instances where the operations of the spirit have been quite visible, are happy, especially upon the minds of children.

I think it may truly say, that the influences of the holy Spirit in this place in the salvation of the soul, have been peculiarly marked. Providence has given me the privilege for some time past, to engage in the promotion of a number of revivals; but in no instance, have I seen so much that seemed to resemble the account given of the work of grace on the day of Pentecost, as this. Indeed I have felt, that in one little community here the number of conversions in proportion to its inhabitants, has been as great as on that solemn festival of the Jews.—The sudden and unexpected manner in which the work commenced, together with its effects, caused every spectator to feel, "this is the Lord's doing, it is marvellous in our eyes."

I came to this place on the 29th of June. It was then a time of general stupidity. The first instances of special seriousness were about five weeks from the time of my arrival. On the 5th week, in my visits, I found three individuals impressed with a sense of the importance of religion. On Saturday evening of the same week, I appointed a meeting of inquiry. Eleven or twelve were present whose minds seemed to be seriously affected. On the Sabbath following, the assembly appeared solemn, though it was not known, generally, that there was any special seriousness. The day of peculiar visitation, when the spirit seemed to come like a mighty rushing wind, was the succeeding Tuesday. On this day, in a Paper Mill which afforded employment for thirty three individuals, the workmen assembled to engage in their occupations as usual. It was observed, that the hands appeared unusually serious. Between 8 and 9 o'clock in the morning, one of the girls became so deeply impressed with a sense of the importance of religion, as to request of a pious individual that divine mercy might be supplicated in her behalf. Her request was granted. This caused the feelings of others to be more fully disclosed and the excitement soon became quite general; so much so, that the business of the Mill was suspended for a time. The hands repaired to a dwelling-house for prayer. On returning to the Mill, it was found that one individual was rejoicing in God alone. This served to render still more deep the impressions of others; and to cause the throne of grace to be addressed with a greater degree of importance. In about two hours from the hopeful conversion of the first, there were 13 expressing a hope of having obtained mercy through the merits of the Saviour. During that week, in this Village among a population of less than 250, there were 30 hopeful conversions. In one fortnight, about 60. Among the 33 hands, employed in the Paper Mill, only four individuals were left without hope. The work continued to advance till the number of hopeful conversions in a population of about 300, became seventy-seven.

Revivals commencing under such circumstances, show that they are the work of God. As yet, nothing has occurred among us to give a reason for any other supposition. We had much reason to fear for a time in view of the great excitement, that some would be deceived. To prevent this, the danger of self-deception was frequently brought into view. An effort was made to make the distinction which exists between true and false religion, appear as distinct as possible. The attention was frequently directed to the strictness, the extent and spirituality of the divine law. This made the *attonement* appear the only ground of salvation. *This kind of preaching*, more than any other, has produced conviction of sin and a realizing sense of one's lost condition, without an interest in the Saviour. This has caused, in most instances, a shorter time to elapse between conviction and conversion, than is usual. In almost every instance, that time has been remarkably short.

The number added to the Congregational Church since the commencement of the revival, has been forty-one. Some have joined Churches of other denominations. The Congregational Church here, five months since, had only 24 members. They were as sheep without a shepherd. Through the intercession of Heaven they now have a Pastor and an increase of members to the number of seventy-three. Some have been received by letter.

We feel that, as a church and people, we have cause for gratitude, not only for the gift of the holy Spirit, but for the disposition which has been given to suppress the greatest evil of the land—the sin of intemperance. In this small community of about 250, old and young, male and female, we have a Temperate Society, consisting of about 120 members. The Society was formed a few weeks previous to the commencement of the revival and has been increasing from that time to the present, in its number and influence.

J. F. GRISWOLD,  
Pastor of the Church.

Rutland, Jefferson Co. N. Y.—The state of religion in this place has risen up: viz. two in Kingston, containing 3,900 members—Spanish town, 472—Old Harbour, 50—Port Royal, 163—Annotta Bay, 300—Montego Bay, 800—Mount Charles, 131—Falmouth 70—Port Maria. They have 12 places of worship, total of members about 5740.

RELIGIOUS OPINIONS OF THE CHINESE.

A friend has favored us with several numbers of the Malacca Observer and Chinese Chronicle, in which we notice a number of extracts from the New York Observer, and also some original paragraphs relating to the religious opinions of the Chinese. The latter we here insert.

The Emperor's clemency to prisoners seems designed to propitiate Imperial Powers on the principle suggested both by reason and Revelation—"the merciful shall obtain mercy." The idolatry, however, of the Court of Peking is still a lamentable proof of the insufficiency of unassisted reason to lift man's fallen mind up to the *One only*, the living and the true God.

We remember a Scotch Commercial Agent in those parts who used to speak of the "Pure Deists" of the Chinese.

For the Boston Recorder.  
To the Ministers of the gospel in the State of Massachusetts.

Will you permit one, who upon looking back for a few months, sees that he has been greatly remiss in his efforts to promote the salvation of souls enmeshed in a great degree to his care, to suggest to you a few considerations which have occurred to him.

It is not a fact that there prevails throughout Massachusetts, and perhaps still more extensively, a state of things which may be the commencement of an alarming religious decline throughout our land. How great a diminution there has been within a few months in the number and extent of revivals of late among us, and how few are extant! So evident & striking is the change, that we are particularly safe in saying that interest in religion must be generally declining. The spirit of God causes to descend upon the churches, indicating that Christians themselves are ceasing to pray for it. If this is the case, nothing but a return to God on the part of His people, can prevent our being forsaken by him and our land ceasing to become the land of revivals.

If these remarks should meet the eyes of any minister of the gospel who feels that he has not, within a few months, done all in his power to promote a revival of religion among his own people, will he permit a fellow laborer, who can see what is duty, though he does not faithfully do it, to suggest the following measures:

1. Go to the prayer hearing God, and do not leave the throne of grace until a blessing upon your own soul is obtained, or until it is proved that sincere ardent and persevering prayer will not obtain it.

2. When the blessing is bestowed upon yourself, think of some member of your church, who loves the Saviour, and go and suggest to him the reasons why Christians should appear at the present juncture to awaken to their duty. Perhaps God will bless your communication, and you may before long associate, join and hearten a neighbor.

3. Two hearts locate, begin with desire that souls may be saved, may perhaps find a third and a fourth, in which the same spirit may be awakened; and in a few days by God's blessing, there may come together a little circle, which the Saviour will gladly join.

If such circles should meet, will not God hear their prayers, and when they separate, will not God show them their duty, and bless their efforts, and may we not hope to see again blessing the land of

Giboa. We are inquiring, and it becomes us to do with profound humility, wherefore God has made us differ, and whether our trans-atlantic brethren may not receive a share in the gift, the value of which we feel and know. It is, however, a delicate inquiry; and should be conducted, on both sides of the water, with great caution and prayerfulness. Particularly, if the eyes of British Christians are directed this way, to ascertain the marks of a genuine revival, and the legitimate methods of promoting them, it is immensely important that we should not give them the tassel or the adulterated metal for the pure gold.

We apprehend that the views of Dr. Griffin, [on our first page,] will have the general approbation of American Christians; at least, of all who are well acquainted with the subject, and who have derived their views from scriptures. They will consent that his letter shall go forth to England, as an expression of their own sentiments, so far as he has occurred to him.

But we cannot forbear to turn the attention of our readers particularly to his paragraph, numbered 6. We believe it cannot be doubted, that our revivals and their fruits have been owing to our discriminating and practical exhibition of sacred truth, more than to any and all other causes. And among all the truths of the gospel, those have the most to do with conversions and revivals, which distinguish sin from holiness in the heart, and take out the precious from among the vile. It is this kind of preaching which cuts into the heart of depravity, and shows the sinner his need of both a Redeemer and Sanctifier. It is this plain exhibition of truth, that the holy Spirit deigns to bless "to the dividing asunder of the soul and spirit," and the reconciliation of the soul to God. We have the more unfigned pleasure in seeing this point made so prominent by Dr. Griffin, inasmuch as we have observed a different kind of preaching coming into vogue, and giving a new character to conversions and revivals. It would be lamentable indeed, if the character of our revivals should degenerate, at the moment they are about to extend to the eastern world; still more lamentable, if the degeneracy itself should be communicated with this first impulse, and be perpetuated at home and abroad. May the evil be arrested in both countries, and the work of the Lord go on and prosper.

In this connexion we must say, that we have copied the "Revival Scene" on our last page, for the purpose of protesting against its going out to England as representing common or approved practices in evangelical churches.

We certainly do not object to sudden conversions, or agonizing convictions of sin, or agonizing prayers for trembling sinners; or to the publishing of facts respecting them, as we have ourselves done on this very page. But we do object to the encouragement of such violent emotions in religious meetings at unreasonable hours; especially to the hasty judgment pronounced in favor of the supposed converts, and the publication of the fact to the world within twenty-four hours after they find relief to their minds. Such practices prevail in some denominations, but not among the Congregationalists of New-England. If any man contends for them, our reply is, "We have no such custom, neither the churches nor the individuals."

Another Captain was found to be an officer of an Auxiliary Tract Society in Virginia.

A friend of seamens handed to one of the distributors five dollars, with which he desired him to purchase as many Tracts as he could, and distribute them in the Marines' Church.

A distributor, having stepped on board of a sloop, inquired of the man if they would have some Tracts? "Yes," said he. "A poor black man, who had received a Tract, was glad to get any thing which told him about Jesus."

Another Captain remarked that a short time since, he purchased Tracts to the value of fifty cents, and distributed them among his neighbors.

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## RELIGIOUS SUMMARY.

**Tracts.**—The Secretary of the American Tract Society recently presented the claims of that Institution to a number of benevolent individuals in Albany and Utica. The result was, a subscription of about \$1300 in the former place, and \$500 in the latter. Nearly \$200 of this was given as a donation, to aid the American Tract Society, in supplying the wants of other Societies. The remainder was added to the funds of the Branch Society of Utica, in order that effective measures might speedily be adopted for extending its operations over the fifteen counties embraced within the bounds of the Western Sunday School Union. These counties contained, in 1825, a population of about 500,000 souls. This Society is about to employ a General Agent.

**Tract Agent for New-Orleans.**—We are happy to state that the Rev. Franklin V. Vaill, late of Bridgeport, Conn., has been appointed by the American Tract Society as Agent for New-Orleans, and sailed from this port for that destination on Thursday last. This is the African Agent which the Tract Society have commissioned, within a few weeks, to labor in the Valley of the Mississippi. We trust that the prayers of Christians will be like Aaron and Hur, in sustaining their hands, and causing rich blessings to descend upon their humble efforts.

**IN Y. Obs.**

**Tracts in Connecticut.**—The annual meeting of the Connecticut Branch of the Am. Tract Society, met at Hartford on the evening of the 8th inst. Addresses were made by T. C. Perkins, Esq. Rev. Mr. Hallock, Secretary of the Parent Institution, and the Rev. Mr. Gallaudet, who are said to have gained a decided victory.—40,000 of their "celestial enemies" being either captured or slain.

**IN Y. Obs.**

**From Smyrna.**—The brig Ceres, Capt. Soule, arrived here on the 11th inst., from Smyrna, which place she left on the 21st of Nov. and Malta on the 25th. The U. S. ship of war Faunus was off Malta on the 22d of Nov. from port Mahon, bound to Sicily. The Faunus passed Gibraltar on Dec. 1, and reached the Bay of Bona on Dec. 4.

**From Columbia.**—The schooner Splendid, arrived at New York on 12 days from Porto Cabello, brings information that Gen. Santander has been banished from Colombia, and that he was supposed he would seek refuge in the United States. The country was still in an unsettled state.

**Life of Leigh Richmond, for Sabbath School Libraries.**—Messrs. D. F. Robinson & Co. Agents for the Hartford County Sabbath School Union have in preparation for the press, the Life of Leigh Richmond, by the author of "Lucretia and her Father," which is to be published in an abridged form for Sabbath School Libraries.—Conn. Obs.

**Bible Society of N. Carolina.**—The managers of this Society, at a late meeting, "regarding it as a very desirable object that all the destitute families within the State should be furnished with a copy of the Scriptures," resolved "to institute a correspondence with the officers of the existing Bible Societies of the State, and with other influential individuals, as to the practicability and the best means of effecting this object."—Vis. & Tel.

**Bucks Co. Pa.**—The annual meeting of the Bucks County Bible Society, was held at Newlin on the 12th of November last. From information received, it appears that the work of exploring the wants of the county has been nearly completed; but on account of the society being unable, till very recently, to procure a supply of Bibles, the work of distributing remains unfinished.—Philaad.

**Litchfield, N. Y.**—The inhabitants of this town have formed a Bible Society, which resolves to visit every family in the town, and within one year supply the destitute with the scriptures.

**The Sabbath in Montreal.**—The Montreal Courant of Dec. 31st, says: "Pending our next circulation, we desire to have for their object, to put a check to Sabbath breaking, praying that His Excellency, will take the necessary steps to prevent the holding of Fairs and Markets on the Sabbath, and also that certain laws or police regulations may be passed for the benefit of the cities in the Province, which will have a tendency to stop the present vicious and disgraceful abuses of that day."

**The Sabbath in New-York.**—A meeting was to be held on the 10th inst. to consider the draft of a constitution for a "City Union" auxiliary to the General Sabbath Union.

**Another Example.**—The Alexandria Gazette says, "We have the satisfaction of announcing, at the commencement of the New Year, in accordance with the general wish of our subscribers and advertisers, that our office will hereafter be closed on the Sabbath. We state, with much pleasure, that since the measure was first proposed, we have not heard single voice from any of our readers, we have received assurances from all that when we have conversed, that they were gratified at the suggestion, and a paper has been handed us, signed by a number of gentlemen, expressing their wish that it would be carried into effect."

**Orange and Sullivan Domestic Missionary Society.**—It appears from the Report of this Society, which we find in the Orange County Patriot, that the project of raising \$1000 for the furtherance of its objects, has failed, on account of the difficulty of obtaining missionaries, which in most cases, were unable to fill the subscription. Only about two-thirds of the sum have been subscribed, and all the subscriptions were made on condition that the amount should be completed by the first Tuesday in October.

**Bills in progress.**—Extending the time within which merchandise may be exported with the benefit of drawback, for the continuation of the Cumberland road; to extend the draw-back on sugar refined within the U. S.

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## ORDINATIONS, &amp;c.

Ordained at Spring Grove, Granville county, N. C. Dec. 12th, Mr. SAMUEL H. SMITH. Sermon by Rev. Wm. S. Palmer, from Dan. xii, 10, "Many shall be purified and made white and tried."

**Rev. PRINCE HAWES** was installed Pastor of the First Church in Woodbridge, Conn. Dec. 31.—

Mr. Bacon of New-Haven offered the Introductory Prayer;

Mr. Hawes of Litchfield the Sermon; Mr. Stebbins of West-Haven offered the Closing Prayer; Mr. Peleg of Salem gave the Charge; Mr. Mead of Middletown expressed the Fellowship of the Churches; Mr. Mervin of New-Haven addressed the Church and Society; and Mr. Train of Milford offered the Concluding Prayer.

The Rev. REUBEN PORTER was installed over the Congregational Church and Society in Meredith, 3d division, and Centre Harbor, Jan. 1st. Rev. Liba Conant read a portion of Scripture; Rev. Andrew Rankin offered the Introductory Prayer; Rev. Nathaniel Bouton preached the Sermon; Rev. Jonathan Ward offered the Instilling Prayer; Rev. Dr. John Burnham gave the Charge; Rev. Joshua Hale the Right-hand; Rev. Francis Norwood addressed the People; and Rev. Jonathan L. Hale made the Concluding Prayer.

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**Tracts in Connecticut.**—The last news from China represents the revolt of the Tartars, in Little Bucharia, to be still unopposed, and estimates their force at 400,000 to 500,000 men. In a late engagement with the "Grand Army" of the Chinese, they are said to have gained a decided victory.—40,000 of their "celestial enemies" being either captured or slain.

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## TWENTIETH CONGRESS.—SECOND SESSION.

**IN THE HOUSE.**

**Bills in progress.**—to authorize the occupation of the Oregon: for the preservation and repair of the Cumberland road; to repeal certain duties on ships and vessels in the United States; to authorize the payment of Massachusetts claims, [to the amo't of \$430,748 26.]

**Subjects proposed:**—an act, to render the concurrence of 5 of 7 judges necessary, in the Supreme Court, to set aside the validity of the constitution of a State, or any of its legislatures; resolutions relative to the abolition of slavery in the District of Columbia, and contemplating the gradual extinction of slavery therein; to provide a law to certain states to allow, by law, that some other article instead of "distilled spirits" shall be supplied in the rations allowed to soldiers in the U. S. navy. [This excellent proposal comes from Mr. Bartlett, of New-Hampshire.]

**The Holy Sabbath.**—Memorials continue to pass in, praying for the stopping of the mail and the closing of post-offices, on the Sabbath. See also Memorials against the measure have also been presented.

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**Subjects proposed:**—to inquire what is the probable number of persons, not paupers, exempted from taxation; and also the probable amount of property exempted by law. To alter the law regarding 1799, giving remedies in equity to persons entitled to relief.

**MASSACHUSETTS LEGISLATURE.**

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**GOVERNOR'S MESSAGE.**

After expressing our obligations to the Sovereign Ruler of the Universe for his favor to the Commonwealth and the Union; and a few remarks on our relation to the general government, with the duties and rights which it involves; and a candid reference to the late presidential election; the Governor proceeds to other topics of special interest.

**The Treasury.**—The deficiency of funds in the Treasury, to meet the expenses of 1827, was \$63,000. During the last year the expenditure was \$307,269 03; the income \$240,226. Lessing an excess against the Commonwealth of \$67,742 71. It is obvious, that without the interposition of the Legislature, which can alone authorize competent supplies from the abundant resources of the state, the debt must rapidly and fearfully augment. To the deficit of each year, add the additional debt of that of the preceding, with mounting interest, until a sum will be found to exist, as cannot be removed, as it was once unnecessary to be created. Against permitting this state of things, the experience of other times conveys the most impressive admonitions. It is no less repugnant to the sentiments of a Republican People, than it is unfavorable to the advancement of the interests of the state, that adequate contributions should be withheld from the support of government. At present, the Treasury depends, almost exclusively, upon the Bank taxes and Auction duties, while every other object of interest are exempt from assessment. Happily the condition of the Commonwealth does not demand this immunity.

**Hanover Presbytery, Va.**—The Missionary Society, within the bounds of this body, has 7 missionaries in employ, who supply 12 or more congregations. They have all pressing applications for preachers, from 6 different countries.

**Word of warning.**—A clerical correspondent says to us, in a private letter:—"And I beseech you, driving professors of every sect, who cannot find time for reflection and prayer, whether it is not evident that they have become lovers of the world. Then say to them, 'If any man love the world, the love of the Father is not in him.'

**W. Rec.**

**Religious Newspapers.**—A subscriber to the Vermont Chronicle, last winter, commenced sending his copy of that paper to a brother in Christ, in a place where was neither pastor nor church. He now writes: "I saw him a few days since, and he said he could not afford it longer; that he had been enabled to do so, in consequence of a few small contributions from friends, and to whom he had given his paper, and the money he had received for it, to the poor."

**PALESTINE.**—In his first lecture on Palestine, the author of the "History of the Eastern Empire," says, "the unhappy state of the people, which prevented many from attending his lectures will be delivered in another lecture."

**Gallaudet will be in Boston**—**and Dumb Pupils from the Line Society.**

**RESPONDENTS.**—He thanks for his friendly hints.

**himselfs of more definite information; or real name;** or would prefer a real name; or the importance of the subject

**and of specific information.**

**State Prison.**—The new building is not completed, tho' the Governor has expected and urged it, and he throws the responsibility of the delay on the late Warden, to whom the labor of the convicts is given by the law. He suggests the adoption of an order by Legislature to direct the whole force of the prison labor, which can be made beneficially to apply, to the immediate completion of the new building. The calls of a part of the third, and of the whole of the fourth story of the original plan, with a part of the exterior walls and the roof, yet remain to be constructed. But a considerable proportion of the materials are in preparation, and the accomplishment of the work is entirely practicable in the early part of the season. The commissioners appointed in pursuance of a resolve of March last, have made a detailed report of the accounts of the prison, from Sept. 1, 1828, to Oct. 1, 1829. "This document exhibits, probably, for the first time, a perfectly accurate and accurate view of the financial condition of the Prison." The expenses of the Prison, the last year, for the support and employment of the convicts, have exceeded their earnings by \$12,167 7. This is to be accounted for, in a great measure, by the reduced price of hammers and tools, and the successful competition of persons abroad, in obtaining contracts for work. The damage by fire at August last is estimated at \$1500.

**Traffic of Providence.**—Vessels cleared from Providence, for foreign ports in 1828, 71; Vessels entered from foreign ports, 55; Coasters cleared, 581; Coasters (including steam-boats) 45; Vessels (not steam) 255; Rings, chain and breeches 20; Bales 9; Other articles 96.

**Salt Revenue.**—We learn by the Salina Herald, that the amount of Salt inspected in the town of Salina, during the year ending in November last, amounts to \$1,160,000 bushels; the dues on which, at 12 1/2 cents per bushel, amount to \$145,000 dollars. The net revenue to the State from this source, after deducting Superintendent's and Inspector's salaries, amounts to \$136,020 dollars. The Herald states, that there has been an increase for the two last years, of 20,000 dollars a year.—*Ontario Reporter*.

The amount of the revenue received at New York for a quarter of the last year, ending Sept. 30, the accounts of which are just made up, was \$2,548,590. The estimated amounts, on which the Treasurer's report was founded, was only three millions.

**Death of Providence.**—Vessels cleared from Providence, for foreign ports in 1828, 71; Vessels entered from foreign ports, 55; Coasters cleared, 581; Coasters (including steam-boats) 45; Vessels (not steam) 255; Rings, chain and breeches 20; Bales 9; Other articles 96.

**DEATHS.**—In this city, Mrs. Mr. John Black, jr. to Miss Priscilla Upton, from Reading, Ms.

In Paris, Ky., Rev. John

## POETRY.

From the "Remember Me for 1829."

## THE MISSIONARY.

Oward ye men of prayer! Scatter in rich exuberance the seed, Whose fruit is living bread, and all your need Will God supply—his harvest ye shall share. To him child of the bow, The wanderer by his native Oregon, Tell of Jesus, who, in dying won The peace-branch of the skies—salvation for His fee. Unfurled the banneret On other shores,—Messiah's cross bid shine O'er every lovely hill of Palestine; Fair stars of glory that shall never set, Seek ye the far-off isle; The soiled jewel of the deep, O'er whose remembered beauty angels weep, Restore its lustre and to God give spoil. Go, break the chain of caste; Go, quench the funeral pyre, and bid no more The Indian river roll its waves of gore; Look up, thou East, thy night is overpast. To heal the bruised, speed! Oh, pour on Africa the balm Of Gilead, and her agony to calm. Whisper of letters broken, and the spirit freed. And thou, oh Church! take The selfsame labor—help these men:— God shall then visit of a surety, when Thou'rt faithful—Church that Jesus bought, awake! awake!

## MISCELLANEOUS.

To one of the Editors of the New York Observer.

## A REVIVAL SCENE.\*

W., December, 23, 1828.

DEAR SIR.—One of those animating spiritual scenes which are peculiar to revivals, occurred in my congregation last night, and as it has formed a reminiscence in my heart which can never be obliterated, I beg leave to attempt a sketch of it. It was the evening of the inquiring meeting. Upwards of twenty persons attended it, exercised with various degrees of feeling. At the same hour Christians assembled to pray. There were two or three persons who evidently labored to suppress their struggling emotions, which however, would occasionally burst forth on the stillness of the meeting. After the usual conversation and advice, accompanied, as I believe, by the blessing of the Spirit, the meeting was dismissed.

You will understand of what it was an indication when I tell you they all moved slowly and reluctantly from the room, while some (of whom were the persons above mentioned,) could not go with the mountain load of guilt and distress that pressed upon them. There remained seven. M.—stepped up to me, and in a tone of voice that sunk into my soul, "Oh, my dear pastor, do pray for me—do help me," she cried, "What shall I do?" repeating her intreaties and exclamations in such a manner as overwhelmed me with a sense of my utter powerlessness. "Help you I cannot, but I will pray for you," I replied; "let us pray." All knelt. If ever there was deep prostration of soul before God, I believe it was at that hour, in that place among those convincted and weeping sinners. When I had finished my prayer, I arose, but not they. Oh no. Had they been rooted in that position, they could not have more firmly clung to the dust. I sent for two of the brethren, themselves monuments of the mercy of God. In the mean time, Mrs. — had begun to plead for mercy, with all the agitation, earnestness, fear and energy, which so strangely mingle in the soul of one who is deeply and awfully awakened; and when the language of supplication seemed exhausted, would cease, only to be followed by another of these pleading sinners, with a prayer that came up from the very depths of the soul. "You must submit to the terms of mercy—to the righteousness of God;" they were told, "Long has he called you—long have you resisted. Now perhaps he is striving with you for the last time." This increased their pain, but they seemed determined not to rise until they obtained mercy.

The brethren had now come. We all knelt once more, and each brother prayed. Yes, I believe each brother prayed. We rose, but still, not the burdened distressed sinners. They clung to the cross, as did the ancient refugee to the horns of the altar, but did not yet reach the Saviour who bled and died upon it. The brethren advised, exhorted, entreated them to receive mercy. We would have saved them if we could, but that is the uncreated prerogative of the Spirit of God. "Brethren," said I, "let us leave our friends to make their peace with God, and retire and pray." We went into a private chamber, fell on our knees, and, to the glory of God I speak it, if ever the Spirit fell on us, to assist our weakness and to help us pray, it was then. As we were continuing in prayer, a friend who had remained with the anxious, could not refrain from coming to tell us that Mrs. — had burst her chains, and was full of hope and joy! We thanked God—we thanked the Saviour, and we prayed for a continuance of the work. While yet praying, the messenger came again, and astonished us with the news that another, M.—, was praising God for her deliverance! To describe our feelings at that moment, would be as impossible as it would be to have created them. We were overwhelmed—we wept—we prayed—we praised—we were oppressed with joy—we could but speak in broken supplications. But still we went on to beseech God for another soul; and—I will not say to our amazement; for nothing now could surprise us—but to our unutterable joy, the news was again whispered in our ears, that another soul was rejoicing in Christ!—This was glorious! Again, we blessed and praised God, and when at length we returned to the room, how changed the scene! The happy ones almost leaped for joy. Their faith appeared strong and decisive. Their love was overflowing. Their power—they thought they could convert their friends. They attempted this with great ardor and confidence. There were still three still prostrate on their knees—the pangs of their conviction sharpened still more at the sound of the voice of the rejoicing ones, and the darkness of their souls rendered deeper and stronger by that contrast of light and joy, that shone around them. The young converts threw their arms around the necks of their friends, and begged and besought them to love Jesus, by every expression of earnestness and endearment, which it was possible to use. It was the touching eloquence of nature,—yes, of renewed nature. One ventured, though with tremulous faith, to cast her soul on Christ. But, as if God, in the midst of his sublimest wonders, would impress us with his own sovereignty, and our unworthiness and helplessness, there remained two who went away with heavy hearts. From three to four hours were spent by the brethren in unceasing prayer to God that evening. It was not so much the time spent, as the exertions of individuals. In proof of this assertion, let me refer you to the origin and history of our Institute; for our successful experiment is worth a dozen plausible theories. About two years ago, the subject of our association was repeatedly talked over by two individuals. By them, it was mentioned to several others, who were favorably disposed towards the object, but generally doubted its practicability. How can this object be effected? By the persevering exertions of individuals. In proof of this assertion, let me refer you to the origin and history of our Institute; for our successful experiment is worth a dozen plausible theories. About two years ago, the subject of our association was repeatedly talked over by two individuals. By them, it was mentioned to several others, who were favorably disposed towards the object, but generally doubted its practicability.

I would propose that associations be formed in every town, for mutual improvement. By this I mean that the men form themselves into a society; that they adopt some simple code of regulations; that they provide a convenient room for public meetings; that they procure a cheap apparatus for illustrating the truths of natural science; that they have frequent discussions on topics of general interest and practical utility; and especially that they take proper measures for obtaining a succession of popular lectures on the most important subjects connected with human improvement and social happiness.

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marked cases of conversion among us. The husband of Mrs. —, above mentioned, actually agonized in prayer for his soul from seven o'clock in the evening to the time of his deliverance, which was the dawn of the next morning. It was through the instrumentality of that very strong sympathy which arises from conjugal affection, that she, a little while since utterly thoughtless on the subject, was awakened. This is a noble efficient principle of the human breast; and instead of furnishing an objection against, forms a powerful argument as well as instrument for the revival cause, as might be easily proved. It is never objected to as a source of pleasure in the intercourse of social life;—why should it be excluded from bearing a part in the higher joys of religion? In that ecstasy of praise with which the seraphim exalt God (Isa. vi, 3,) they cried one to another, "Holy, Holy, Holy, is the Lord of hosts;" and to the highest spiritual affections (those of heaven) no doubt holy sympathy largely contributes. Aquila might have been instrumental of converting Priscilla, or the converse.

At a meeting last week, a person sobbed aloud from anguish of spirit, who about two o'clock that night, obtained a clear and joyful deliverance.

These things, sir, are real subjects of gratitude and praise, for they are not embellishments of fancy, but matters of fact, which we have seen with our eyes. Oh may we be deficient in neither.

Yours, &c. J. N. D.

## BIRTH-DAY REFLECTIONS.

The Editor of the *Journal of the Times*, Bennington, Vt. on completing his twenty-fourth year, erected his *Ebenezer*, on which he inscribed appropriate reflections. We quote the following paragraph, as containing suggestions worthy of general adoption at the commencement of the New-Year.

[Ch. Mirr.]

If I were an atheist, and expected to perish like the ox—or a deity, and rejected God's glorious and exalted revelations—or if I believed the doctrine of rewards and punishments in a future life—or professed to receive all my happiness on earth—neither my interest or pleasure would lead me to squander away existence upon the unproductive things of the world. I could not be so selfish (with my present feelings) as to remain an idle here, or a passive spectator of the contest between right and wrong—virtue and vice—truth and error—which must continue the end of time. But, warning and exhortation is my heart, by the assumes, and have existed in my mind, and all-sufficient desire—that he has revealed himself in me, for the sake of his judgments and decrees, however repugnant they may be to the natural mind, are just and true—I should deem myself a votary not to be alive, and zealous, and vehement in his cause, and in behalf of my suffering fellow men. While there remains a tyrant to sway the iron rod of power, or a chain about the body or mind to bind me, I cannot surrender my arms. While drunkenness and intemperance abound, I will try to reclaim the dissolute, and to annihilate the progress of vice. While profanity, and Sabbath-breaking, and crime, wound my ear, and affect my sight, I will reprove, admonish and condemn. While the demon of war is urging mankind to deeds of violence and revenge, I will study those things that make for peace." While a soul remains unenlightened, uneducated, and without the glorious gospel of the blessed God, my duty is plain—I will contribute my little influence to the diffusion of universal knowledge. Whenever I cease to be useful, life will be a burden, and death a welcome guest.

## SCENES IN A WEST INDIA GAMING HOUSE.

"The Shark is there and the Shark's prey, The Spendthrift and the Leech That sucks him."

COWPER.

*St. Thomas.*—I will, according to your desire, give you a description of one of the most destructive resorts that ever was devised by the malignant genius of Satan. The Saloon of "Rouge et Noir," is one of the most famous among the numberless gambling shops of the West Indies. On entering the apartment, the imagination is stunned by the horror which bursts upon the eye—the terrific laugh of the winners, the hellish shrieks of the unfortunate, and the half-suppressed moans of the utterly desperate; give me an idea of an assemblage of demons celebrating some dreadful triumph over human misery. There is observed a Spanish Don, whiskered and mustachioed like "ancient Pistol," and exhibiting the picture of avarice, revenge, and every wicked passion fermenting in his bosom, near him is some stranger, fleeced of his last doulbloon, and tortured with the pangs of unavailing repentance. A third group is formed of the lookers-on, who have formed most manful resolutions to resist the golden temptations around them, but who gradually yield to the irresistible fascinations of the piles of gold, so splendidly spread out on the long green-tables. A marble covered side-board is set off with a variety of delicious liquors, whose stimulating qualities are enhanced by some medical preparation which "fires the young blood," and hurries the deluded victim to destruction.

A few evenings ago, I was pacing through the saloon with a friend, who was an adept in all the mysteries of the gaming establishment; we had walked round the circuit tables, when our attention was arrested by the means of some figure, stretching out on a sofa in a dark corner.—The lurid gleam which now and then flashed from a lamp on the features of this unfortunate, presented one of the most awful pictures of despair that ever convulsed the human countenance. The ghastly paleness of his face was fearlessly contrasted by the jetty blackness of his locks, which were clustered about his brow. The sight was appalling—but we were fixed to the spot by the interest which the hapless victim excited.

We, at length overcome by our feelings, walked away, and as we were turning down the dark steps which led to a solitary lane, we observed an object gliding by us in the greatest agility.

It was the wretched man whom we had just been contemplating. He stopped short, and exclaimed—"young gentlemen, if you will be ruled by my dreadful experience, never again enter that infernal door—I have this night lost the last particle of an immense fortune, and nothing now remains for me but death"—There was something peculiarly impressive in the tones of his voice—

"whose sound, though I should linger out more years, Than wrack e'er told, can never leave my ears."

He rushed into the darkest part of the long avenue, and soon afterwards the explosion of a pistol told us the finale of his tragic tale.

## LYCEUMS.

We have received a Thanksgiving Discourse delivered by the Rev. Bernard Whitman, of Waltham, "on the means of increasing public Happiness." The means he proposes are, "that all our children receive a high degree of education—that they all receive a Christian education—that the Christian ministry should fulfil the important purpose for which it was established—that a constant supply of useful reading be furnished for all the members of society—and that Associations be formed in every town, for mutual improvement." On this last topic we make the following extract.

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within one fortnight from the first meeting, a course of chemical lectures was commenced. Since that period, a large and convenient hall has been erected for our meetings. Many valuable books on scientific subjects have been collected. An apparatus of some extent and much value has been obtained by present and purchase. Lectures have been given on chemistry, electricity, magnetism, mental philosophy, political economy, geography and history, physiology and the natural history of man, rail roads and canals, the art of preserving health, and the importance of exercise, etc. Numerous projects to triumph over gravity and friction, time and space, height and depth, and to make fortunes by extracting divine nectar in some of her most fixed purposes.

But the old lady has proved for the most part, too witty, and too wide awake for them. It is a fine study of the head, head and wide open eyes.

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